

SIX million dead, such is the fearful figure with which the organisations of Jewry ceaselessly confront the world; it is the unanswered argument of which they availed themselves at the Council in order to obtain a revision of the Catholic Liturgy.

Le Monde of the 3rd January 1965 recently published an article à propos of this subject by Vladimir Jankélévitch, from which we have taken the following passage:

"This crime without name is a crime that is truly infinite, and the further it is analysed the further its inexpressible horror deepens. We ourselves, who should have so many reasons to know, are daily learning something new, some particularly revolting detail, some torture of special ingenuity, some Machiavellian atrocity of which one is compelled to say that only Germanic sadism could be guilty. It is not surprising that a fathomless crime should produce some sort of meditation that knows no exhaustion. The unheard of inventions of cruelty, the depths of the most diabolical perversity, the unimaginable refinements of hatred, all this leaves us dumb and at first baffles the mind. One will never plumb the depths of the mystery of this gratuitous wickedness.

"Correctly speaking, this grandiose massacre is not a crime on the human scale any more than are the splendours of astronomy and the light years. . . .

"Before infinity all finite dimensions tend to become equal, with the result that the punishment becomes almost a matter of indifference; what has happened is literally unatonable. We don't even know whom to blame or whom to accuse. . . .

"The methodical, scientific and administrative massacre of six million Jews is not a wrong *per se*, it is a crime for which a whole people is accountable. . . .

"What happened is unique in history and without doubt will never happen again, for nothing like it has been seen since the

world began; the day will come when we will no longer even be able to explain it."

As one can see from the above, the Jews furiously repudiate the very idea of collective responsibility as far as they are concerned, but do not hesitate to hold the German people collectively responsible for the wrongs done to Israel under the Hitler régime.

However, it now appears that we cannot accept this figure of six million. A French writer, Paul Rassinier, has made a very penetrating study of this subject, which he has brought together in four large volumes, entitled: *Le Mensonge d'Ulysse, Ulysse trahi par les siens, Le Vritable Procès Eichmann ou les Vainqueurs incorrigibles* and *Le Drame des Juifs Européens*.

Rassinier is a left-wing Socialist and an agnostic, who was himself deported to Buchenwald; he cannot therefore be suspected of being sympathetic to National Socialism. In Appendix II we give a résumé of these works, and of the author's conclusions.

Since the last war, the whole world has been inundated with a torrent of literature, for the most part unreasoning, and at the same time violently and axiomatically hostile to Germany under Hitler, in which all desire calmly and honestly to seek out the truth and face it, however unpleasant it may be, however unlike what it is pre-conceived to be, appears to have been thrown to the wind. "The first law of history", wrote the great Pontiff, Leo XIII, "is not to say what is false; next, not to fear to say what is true." It is appropriate therefore, at this stage, to recall a few sober facts about the last war, which are not as well known or remembered as others.

Firstly, Hitler's Germany did not only attack the Jews; if we count all the losses suffered during the war, more non-Jewish deportees and prisoners of war and others died than Jews.

At the outbreak of war there were about 300,000 French Jews and 170,000 foreign Jews in France. Rather less than 100,000 were deported, of whom the majority were foreign Jews. We recognise that this is a very great number but we are far away from the legendary six million figure.

On the other hand, at the Liberation about 105,000 Frenchmen were assassinated by other Frenchmen in the name of the Resistance; 95 per cent of these were good men whose only fault was that they were anti-Communist and not pro-Gaullist. No one seems to care about this. The universal conscience is only interested in Jewish victims.

Paul Serant has described the purges which took place in France and other European countries after the liberation, and which in France went on for years:

"As soon as the commissions began to bring out of prison those

who could not be reproached with anything, people began to demand that the purge be maintained.

"They were not all Communists. It was in a paper of a mainly conservative readership, *l'Ordre*, that Mr. Julian Benda demanded the most harsh enforcement of a purge against those who were beginning to talk of clemency. The government, in his opinion, must agree to be the government of a party, the patriotic party. It doesn't matter if all Frenchmen are not represented since those who are not patriots ought not to count. Here is a good reason to refuse them appeasement: 'It is perfectly false to maintain that reconciliation of the type you preach is vital for a nation. The Russian government is a one-party government of patriots and it pitilessly exterminated that class of citizens which thirty years ago, itself hoped and worked for the victory of the enemy. One cannot exactly say that the Russian nation is no longer in existence as a result. . . .' One could hardly put it more briefly or more precisely."

(Paul Serant: *Les Vaincus de la Libération*, p. 234)

The Allies themselves have heavy responsibilities to bear.

Take, for example, the handing over to the Soviets of the whole of Wlassow's army by the Anglo-American authorities. In their zone the Americans were perfectly free to do what they liked and they must have known that they were handing these men over to certain death.

At the outset of the invasion of Russia by the German army in 1941, many thousands of Russian officers and soldiers deserted and threw in their lot with the Germans in order to fight with them against the tyranny of Stalin. One of them, General Wlassow, former Commander of the 2nd Soviet Army, a national hero of the U.S.S.R. and very popular in the army, was put in command by German officers of various Russian units which had been formed to fight to liberate their country from the Soviet yoke.

A first Wlassow army, a crack unit 40,000 strong, commanded by Colonel Boudnitchenko, occupied Prague, replacing the German SS units. At the approach of the Russian troops, this division withdrew towards the American army which had entered Czechoslovakia and which compelled them to hand over their arms. When the American troops retreated the division found they were surrounded by the Soviets. Many committed suicide and the rest were taken prisoner; the officers were shot and the non-commissioned officers and soldiers were sent away to concentration camps. But beforehand many were used by Beria for propaganda purposes. Manacled, they were piled into lorries with posters on them which read: "This

is the fate which Americans reserve for those who put their trust in them", and paraded in front of unit after unit. Few of them survived.

A second Wlassow division, commanded by General Meandrov, was interned by the Americans at Plattling in Bavaria; in February and March 1946 they were handed over to the Soviets in the most disgraceful fashion. Awoken at dawn, the men were penned up like animals, herded to the station and crammed into trucks to the blows of rifle butts, while jazz music blared to stifle their cries. Many committed suicide, and a few succeeded in escaping.

The cavalry units under Wlassow formed an autonomous corps and were in Italy at the time of the German collapse. Moving up to Bavaria to rejoin Wlassow, they were halted at Linz by the British authorities, who invited the Cossack leaders to dine with them. Among them were General Prince Bekovitch Tcherkassy, General Krasnov, his nephew Colonel Semione Krasnov and others. When they arrived in full evening-dress they were arrested by the British, who took them to Berlin and handed them over to the Soviets. They were all hanged.

General Wlassow himself was captured by a Soviet unit and hanged at Moscow.

The Americans also handed over to the Soviets General Troukhine, Wlassow's deputy-in-chief, General Malychkine, his Chief of Staff, and several other high-ranking officers.

Two of Wlassow's envoys, who had been sent to negotiate the internment of his troops in Western Germany, for which they had obtained safe-conducts from the Americans, were nevertheless arrested on their arrival and held prisoner. Captain Lapine refused to commit suicide and was handed over to the Soviets. Captain Bykadorov was released.

The Americans continued handing over the remains of Wlassow's units little by little until June 1947. At that date an important Wlassow detachment was put on board ship for Russia, not without having first fought a veritable battle with the Americans.

No forcible repatriations took place in the French zone of occupation. But under the first Gaullist government, the Soviet State Security was authorised to set up a camp at Beauregard, whence former Soviet citizens interned in the camp were forcibly repatriated to the U.S.S.R. Furthermore, this body was given a free hand to operate in broad daylight in Paris itself, happily only for a short period; on several occasions its agents entered the flats of former émigrés and took away former Soviet subjects who did not want to be repatriated and had taken refuge there. Between March and April 1946, Lieutenant Laptchinski, a young Russian, was removed from

the flat of Count Ivan Tolstoy, the grandson of the great writer, who had been sheltering him.

In 1947 the Beauregard camp was closed.

And after the death of Stalin the survivors of Wlassow's army were released from the concentration camps.

Let us now turn to Soviet Russia.

The number of the victims of Marxist terrorism reaches apocalyptic proportions. In Russia and in the satellite countries as well, there have been millions of deaths of every category; by assassination, by famine, by shooting in street-fighting and massacres by the Tcheka . . . and tens of millions of people have been deported. Up to quite recently, it has been estimated that the camps of political deportees, particularly those in the far North of Siberia, had held sometimes as many as fifteen million prisoners, many of whom had died of misery, exhaustion and illness. It is enough to recall the massive and pitiless deportation of the Russian Koulac peasants who were hostile to collectivisation :

" . . . according to Margaret Buber-Neuman, Navareno Scarioli, the Italian Communist who fled to Moscow in 1925 and experienced the Russian concentration camps between 1937 and 1954, painted a picture in the Rome magazine *Vita* on the 23rd November 1961 which surpasses in horror anything which could have been written by survivors of the German camps, even the most incredible stories."

(Rassinier: *Le Véritable Procès Eichmann*, pp. 9-10)

Under the heading "A Yugoslav review says that the U.S.S.R. committed the crime of genocide before Hitler", *Le Monde* of the 7th February 1965, analyses an account by Mr. Mihajlov, an undergraduate of the University of Zadar, Dalmatia, of a trip he made the summer before to the Soviet Union, published in the literary review, *Delo*, from which the following extract is taken :

" . . . this piece of writing is going to cause trouble. It consists of a series of reflections and notes on the concentration camps in the Soviet Union in which, up to 1956-57, between eight and twelve million people were interned. . . .

"The great majority of those who have been rehabilitated and who had the luck to survive, do not want to keep silence any more, writes Mr. Mihajlov. . . .

"Another passage . . . deals with the 'death camps'. It is symptomatic, writes Mr. Mihajlov, that the Soviet Press makes less and less mention of Nazi camps and avoids comparing them with her

own. The first death camp was not organised by the Germans but by the Soviets; it came into operation in 1921 at Holmogor near Archangel. It worked 'successfully' for years.

"Recalling the terror in the first years after the revolution and the execution without trial in Crimea, 1920-1, of 120,000 prisoners, Mr. Mihajlov states that a certain Vera Grebnjakov, known under the alias of Dora, is still remembered there. She did her 'work' at Odessa and with her own hand is said to have killed and tortured 700 prisoners.

"Hitler was not the first to commit the crime of genocide, says the writer. On the eve of the Second World War, the peoples along the frontiers of Turkey and Iraq were deported to northernmost Siberia where, being unaccustomed to the cold, they died like flies."

(*Le Monde*, 7th February 1965, front page)

In the last war, one and a half million people from Poland and the Ukraine were deported by the Soviet Union :

"Interrogated at Nuremberg on 21st March 1946, by General Rudenko, the Russian prosecutor, Field-Marshal Goering replied that 'one million people from Poland and the Ukraine were deported from territories occupied by the Soviet Union and taken to the East and Far-East' (C.R. des débats, vol. IX, p. 673) but he was not allowed to quote references or to proceed further. The first Polish government of London has however published a document according to which the number of Poles deported was between 1,000,000 and 1,600,000 of whom 400,000 died on the journey; among the dead were 77,834 out of 144,000 children according to information provided by the American Red Cross . . . the Russians extended the process to the Baltic States, whence they deported 60,940 Estonians, 60,000 Latvians and 70,000 Lithuanians. . . ."

(Rassinier, *Le Véritable Procès Eichmann*, p. 44)

A further 12,000 officers of the 1939 Polish army were massacred to a man by the Russians; 4,000 of their corpses were identified in the Katyn Forest graves.

Of the 100,000 German prisoners captured at Stalingrad only 5,000 came back alive, the others died in the camps.

Between 1st July 1945 and 1st January 1947, approximately 7,300,000 people were sent back from Silesia to Germany by the Russians, according to Rassinier (*ibid.*, p. 107). Jammed into cattle-trucks, they were left without food on a journey of four to five days. In the *Revue des Deux Mondes* on 15th May 1952, Mr. Jean de

Pange stated that more than four million of these unfortunate people died.

Hideous scenes of massacre and violence accompanied the capture of Berlin and the invasion of Germany by the Soviet armies, for on the Eastern Front it was a veritable war of extermination, conducted on both sides with atrocious savagery.

Finally, one must not forget the bloody repression of the popular uprising in Hungary in 1956.

Until the death of Stalin, terror has always been an essential part of the Soviet régime, and in the realm of revolutionary terrorism, and the development of Marxism as a revolutionary doctrine, the names of outstanding Jewish leaders readily come to mind: Karl Marx, Lassalle, Kautsky, Liebnicht, Rosa Luxembourg, and others. It is a modern form of messianism, always read to overthrow everything. On the subject of Marx, this is what Bernard Lazare has to say in his celebrated work, *Anti-Semitism*:

"The descendant of a long line of rabbis and teachers, he inherited the splendid powers of his ancestors. He had that clear Talmudic mind which does not falter at the petty difficulties of fact. He was a Talmudist devoted to sociology and applying his native power of exegesis to the criticism of economic theory. He was inspired by that ancient Hebraic materialism which, rejecting as too distant and doubtful the hope of an Eden after death, never ceased to dream of Paradise realised on earth. But Marx was not a mere logician, he was also a rebel, an agitator, an acrid controversialist, and he derived his gift for sarcasm and invective, as Heine did, from his Jewish ancestry." (pp. 315-16)

On the other hand, this is what Rabi says in his *Anatomie du Judaïsme français*:

"There is always a chosen people in the Marxist vision but henceforward it is the proletariat. There will be catastrophes, such as the prophets have foretold, but these are the normal results of the inevitable class struggle. There is also a finality in the historical process, its destiny is sealed, victory is inexorable, the proletariat lives and struggles in the path of history, and history, if not God, is on the side of the proletariat. With Marx, socialism became a secular version of Jewish messianism. The idea was born in Palestine and has now taken root in Moscow and Peking."

(p. 250)

The following passage is taken from the revolutionary Jewish writer, A. Rosenberg, who was a leader of the German Communist

Party between 1917 and 1927. It is of capital importance since it clearly reveals the essentially revolutionary and destructive nature of Marxism, camouflaged behind the slogan of the liberation of the proletariat.

"It was not an overwhelming consciousness of the necessity for freeing the proletariat from its hunger and misery that caused Marx to regard revolution as the sole means to achieve that aim. He did not proceed from the proletariat to revolution. Indeed he chose a path proceeding in a directly contrary direction . . .; it was in his search for a means by which to achieve this revolution that Marx discovered the proletariat.

(Arthur Rosenberg: *A History of Bolshevism*, p. 3)

"In 1848-9 Marx and Engels published in Cologne the *Neue Rheinische Zeitung* as 'a mouthpiece of democracy'. It proved to be the most daring and most influential newspaper at the disposal of German democracy. . . .

"It was not a workman's paper in the customary meaning of the word. Indeed the various occupational and class interests of the workers received scant attention in its pages. . . .

(Arthur Rosenberg, *ibid.*, p. 12)

"The Party organisation was looked upon by Marx and Engels simply as a medium through which they could better influence the working class as a whole. . . .

"On 13th February 1851, Engels gave open expression to these views in a letter to Marx. He wrote:

"'Have we not pretended for many years that Krethi Plethi was our Party, although we had no Party there, and those whom we at least officially recognised as members of our Party . . . did not comprehend the very ABC of our movement? What have we to do with a Party that is nothing more than a herd of asses, and that swears by us because its members look upon us as their equals?'

"It may be discerned clearly from this," Rosenberg added, "how in those days Marxism was introduced into the working classes as something extraneous to them."

(Arthur Rosenberg, *ibid.*, pp. 14-15)

Similarly, the principal leaders of Soviet Russia until the advent of the dictator Stalin were of the same enigmatic race:

"I earnestly desire to avoid writing one single line which might tend to inflame a festering wound", wrote Sarolea in 1924. "But

it is no use denying that the festering wound is there. . . . That the Jews have played a leading part in the Bolshevist upheaval and are still playing a leading part in the Bolshevist Government is a proposition which no one will deny who has taken the trouble to study Russian affairs at first hand. I am quite ready to admit . . . that the Jewish leaders are only an infinitesimal fraction. But it is none the less true that those few Jewish leaders are the masters of Russia, even as the fifteen hundred Anglo-Indian civil servants are the masters of India. For any traveller in Russia to deny such a truth would be to deny the evidence of his own senses."

(Charles Sarolea: *Impressions of Soviet Russia*, pp. 158-9)

Their dictatorship fell not only upon Russia but upon every country in Central Europe when Bolshevism attempted to implant itself by a bloody reign of terror; under Bela Kuhn and Szamuely at Budapest, Liebknecht and Rosa Luxembourg at Berlin, and Kurt Eisner and Max Lieven at Munich.

In this, it is worth noting that their deeds are absolutely consistent with their words, and in support of this contention we quote below from the foremost Jewish theoreticians of Bolshevist terrorism: Karl Marx, Engels, Leon Trotsky and Neumann.

First, let us take a passage from Marx written only two years before his death, which puts in clear relief his ideas about dictatorship and violence. In a letter to the Dutch Social-Democrat, Domela Nieuwenhuys, Marx wrote on 22nd February 1881:

"A socialist government cannot put itself at the head of a country if adequate conditions do not exist to enable it immediately to take the requisite measures to terrify the bourgeoisie and so achieve the first step for the unfolding of its policy."

(*Pravda*, 14th March 1928; quoted by Leon de Poncins in *Le Plan Communiste d'Insurrection armée*, p. 17)

This is Engel's judgment on the commune:

"The revolution is undoubtedly the most authoritarian thing in the world. Revolution is an act in which one section of the population imposes its will upon the other by rifles, bayonets, guns, and other such exceedingly authoritarian means. And the party which has won is necessarily compelled to maintain its rule by means of that fear which its arms inspire in the reactionaries. If the commune of Paris had not relied upon the armed people as against the bourgeoisie, would it have maintained itself more than twenty-four hours? Are we not, on the contrary, justified in reproaching

the commune for having employed this authority too little? (p. 20)

"As long as the proletariat still needs the State, it needs it not in the interests of freedom, but in order to suppress its opponents."

(Engels, quoted by Lenin in *The Proletarian Revolution and Kautsky the Renegade*, p. 24)

Trotsky, for his part, has written a whole book to justify the necessity of the red terror, called *Defence of Terrorism*, from which we have taken the following:

"The man who repudiates terrorism in principle, i.e. repudiates measures of suppression and intimidation towards determined and armed counter-revolution, must reject all idea of the political supremacy of the working class and its revolutionary dictatorship. The man who repudiates the dictatorship of the proletariat repudiates the Socialist revolution, and digs the grave of Socialism. . . . (pp. 23-24)

"The Red Terror is a weapon utilised against a class doomed to destruction, which does not wish to perish. If the White Terror can only retard the historical rise of the proletariat, the Red Terror hastens the destruction of the bourgeoisie. This hastening—a pure question of acceleration—is at certain periods of decisive importance. Without the Red Terror, the Russian bourgeoisie, together with the world bourgeoisie, would throttle us long before the coming of the revolution in Europe. One must be blind not to see this, or a swindler to deny it.

"The man who recognises the revolutionary historic importance of the very fact of the existence of the Soviet system must also sanction the Red Terror. . . . (pp. 60-61)

"Concerning the destruction of which the Commune is accused, and of which now the Soviet Government is accused, Marx speaks as of 'an inevitable and comparatively insignificant episode in the titanic struggle of the new-born order with the old in its collapse'. Destruction and cruelty are inevitable in any war. Only sycophants can consider them a crime 'in the war of the slaves against their oppressors, the only just war in history' (Marx)."

(L. Trotsky: *The Defence of Terrorism*, p. 89)

Let us not forget that Trotsky describes as sycophants those who were horrified by the crimes of genocide committed by the Soviets on their countrymen.

Finally, Neumann, under the nom de plume of Neuberg, wrote a thick book called *L'Insurrection armée* as a guide towards the

practical application of revolutionary terrorism, a résumé of which was published in Leon de Poncin's: *Le Plan Communiste d'Insurrection armée*, 1939.

In 1927 Neumann, who was regarded as an expert in the art of insurrection, was sent to China by Moscow with Borodin and Galen (General Blücher), both of whom were Jewish, to organise the Communist uprisings in Shanghai and Canton.

It was put down in blood by Chiang Kai-shek, and most of the Communist leaders were executed. Only Mao Tse-tung and two or three of the present rulers of Communist China escaped the massacre and undertook the famous retreat of "the long march" in order to avoid falling into the hands of the troops pursuing them. Neumann, Borodin and Galen fled to Russia, and after this failure Neumann's name went down in history as the "Butcher of Canton". Later he took part as a Soviet delegate in the Spanish civil war, and finally all three disappeared and were executed by Stalin at the famous Moscow trial.

When the Soviet armies began to invade Eastern Germany in their march upon Berlin, the celebrated Jewish journalist Ilya Ehrenburg proclaimed to the winds:

"Kill! Kill! In the German race there is nothing but evil; not one among the living, not one among the yet unborn but is evil! Follow the precepts of Comrade Stalin. Stamp out the Fascist beast once and for all in its lair! Use force and break the racial pride of the Germanic women. Take them as your lawful booty. Kill! as you storm onwards kill, you gallant soldiers of the Red Army!"

(Quoted by Admiral Doenitz in:
Memoirs, Forty Years and Twenty Days, p. 431)

They were not only the theorists of the Red Terror; they were the principal agents in carrying it out.

"Unfortunately, not only have men belonging to the Jewish race played a very large part both in the beginning and in the development of the Bolshevik Revolution, but they have also been the chief participators in some of the worst crimes of that Revolution. In the annals of terrorism there are four names which stand out in sinister isolation—Jankel Yourowski, the monster who shot down the twelve members of the Imperial family in the cellars of the Elpatinski House in Yekaterinburg, including the four young daughters of the Tsar; Moses Uritski, the first executioner-in-chief of the Tcheka; Bela Kun, the butcher of Budapest and of the Crimea; Djerdjinski, the present Inquisitor-General of

the Tcheka. Of those four names there is not one who is a Russian. One of the four is a Pole; the three others happen to be Jews."

(C. Sarolea, *Impressions of Soviet Russia*, pp. 160-1)

And Sarolea concluded with these prophetic words:

"We have simply to admit the fact that the Bolshevik Revolution has been largely engineered by men belonging to the Jewish race. We have to face the further fact that the deeds committed by those men have roused fierce vindictive passions in the hearts of the Russian people. . . . (p. 159)

"The Bolshevik fever will burn itself out; but the anti-Semitic passion will grow as Bolshevism decreases. Already signs of the coming storm are visible all over Central Europe. . . . What, then, must we not expect in Russia? For not only is the anti-Semitic passion infinitely greater in Russia than in any other country, but it also affects very much larger numbers."

(C. Sarolea, *ibid.*, p. 166)

A propos of the Spanish revolution the documents published in the Official Report of the Portuguese Government to the Committee of Non-Intervention provide a vivid illustration of the Communist plan for armed insurrection, from which the following extract has been taken:

". . . In the session on the 27th February the Komintern paid special attention to the question of the 'bolshevisation' of Spain. This organisation sent to the Peninsular two technicians, both well-known revolutionaries, to direct the work of the Communists: Bela Kun and Losovski. They were given ample financial resources and ordered to achieve the Communist objectives. . . .

"The agitator Bela Kun and his comrades Losovski, Janson, Riedal Priamo (or Primakoff), Berzine and Neumann arrived at Barcelona in March and set to work without delay. . . .

"The sight of their work must fill the organisers of the Spanish revolution with satisfaction. Spain is a sea of blood. The immense wealth, the masterpieces which all the gold in the world could not reconstruct and the historical relics which formed a patrimony common to many countries have been sacrificed and lost for ever. A great number of some of the highest moral, artistic and intellectual achievements lie shrouded in the eternal silence of death.

"All parts of the programme drawn up some months ago by the Komintern have been carried out in the territory subject to the Government of Madrid. If they have not been put into execution throughout the country, it is because the national reaction did not permit it.

"Everything had been foreseen from a distance and executed methodically."

Finally, the heads of the Soviet régimes installed by Moscow in the satellite countries after the war were Jewish: Rakosi in Hungary, Anna Pauker in Roumania, Slansky in Czecho-Slovakia and Jacob Berman in Poland.

For, as Arthur Bliss Lane, the former United States Ambassador to Poland (1944-7), said:

"... the growing anti-Semitism, even our Jewish sources admitted, was caused by the great unpopularity of the Jews in key government positions. These men included Minc, Berman, Olszewski (whose real name was said to be Specht), Radkiewicz and Spychalski. Our Jewish friends said that the Jews in Poland had little regard for the government and resented the implication that the Jews in it were representative of their people. I told the Department of State that, from the reports received, I believed there was bitter feeling within the militia against the Jews because the Security Police, controlled by Radkiewicz, dominated the militia and the Army, and a Russian general, Kiziewicz, dominated the Internal Security Police (K.B.W.). It was known, furthermore, that both the U.B. and the K.B.W. had, among their members, many Jews of Russian origin."

(A. B. Lane, U.S.A. Ambassador to Poland, 1944-7, in
I Saw Poland Betrayed, pp. 250-1)

Since then, in Russia as in the satellite countries, they have been progressively eliminated from positions of control to be replaced by Russians and natives.

But before their eviction the chiefs of the terrible secret police were often of Jewish origin. The Jewish writer Fejtö, a convert of Hungarian origin, says in his excellent work, *Les Juifs et l'Anti-sémitisme dans les Pays communistes*:

"The highest placed amongst the Polish Communist Jews serving the Terror was Jacob Berman. . . . (p. 71)

and speaking of Hungary he tells us:

"Between 1945 and 1948 . . . the population did not seem to pay much attention to the fact that the higher ranks in the (Hungarian) régime were mainly composed of Jews (Rakosi, Gero, Revai, Vas, Antal Apro, George Lukacs, and others . . .). The country only became aware of this fact after 1948, at which date Communism changed its appearance and became increasingly sectarian and oppressive in its police measures. Several notorious

agents of this oppression, notably Gabor Peter, the Hungarian 'Beria', Mihaly Farkas, Minister of Defence, and his son Wladimir, who was the foremost torturer of the political police, were likewise of Jewish origin. A good many Hungarian Jews already foresaw with terror that the people, enraged by the régime of penury and oppression which the popular democracy had become, would rise up against their tormentors. Once again, as in 1919 after the fall of Bela Kuhn, the Jews seemed predestined to pay the cost of a régime of which some of them appeared to be the principal beneficiaries." (p. 93)

During the present century there have been a number of world shattering political crimes in which men of Jewish race have been the principle instigators. The following are some of the best known cases:

Between 1905 and 1917 in Russia there was a continuous series of violent political crimes to which some of the highest dignitaries of the Czarist régime fell victim including the Czar's uncle, the Grand Duke Sergius, the Prime Minister Plehve, Stolypine and others. The two most prominent leaders of the terrorist organisations responsible for these murders were the Jewish revolutionaries, Guershouni and Azef in collaboration with Silberberg, Max Schweitzer and Routenberg. In 1907 a bomb was thrown at the State Bank in Tiflis killing a number of Cossack Guards, and a considerable quantity of money was stolen for the purpose of financing the Bolshevik agents. The following year, one of the principle organisers, Meyer Genoch Moisevitch Wallach, alias Finkelstein was arrested in Paris charged with being concerned in the theft of 250,000 roubles from the Tiflis Bank. He was deported from France and came to England where he lived under the aliases of Buchmann and Harrison, and on the outbreak of the First World War he was active in stopping recruiting among the Jews of the East End of London. With the assistance of two other Jewish revolutionaries from Moscow, Holtzmann and Fineberg he was concerned with the circulation of seditious literature on behalf of Germany. After the Bolshevik revolution in 1917 he subsequently became Soviet Ambassador to the Court of St. James in London, assuming the name of Maxim Litvinoff. Later he became President of the Council of the League of Nations.

The assassination, after the war of Count Stephen Tiza, Prime Minister of Hungary was at the instigation of three Jewish terrorists, Keri, Fenyes and Pogany.

Count Stürgkh, Prime Minister of Austria was murdered by the Socialist Jew Adler, son of the leader of the Austrian Socialist Democratic Party.

Hetman Petlioura was assassinated in Paris by the Jewish Communist Schwartzbart.

In 1938, the German diplomat, von Rath was assassinated in Paris by the young Jew Grynspan.

The British High Commissioner in Cairo, Lord Moyne was assassinated by Jewish terrorists.

The dynamite outrage on the King David Hotel in Jerusalem which killed a great many British officers was undertaken by a Jewish underground movement.

Both Count Bernadotte of Sweden, plenipotentiary of the United Nations and Colonel Sérot of France fell victim to Jewish assassins.

Finally, of recent years there was the murder of Lee Oswald, the assassin of President Kennedy by Jack Rubinstein.

Who sows the wind reaps a whirlwind. When you unleash revolutionary terror on the world it is not surprising if you fall victim to it yourself one day. It is the innate justice of history.

When terrorism is exerted in the revolutionary sense, described in school text books as "the sense of history", and when it is directed by Jews, it is a social experience "broad, human and generous", despite the millions of deaths it involves.

When revolutionary violence turns against its instigators and the victims are Jewish, then it becomes a "morbid cancer of civilisation", a "sadistic form of anti-Jewish hatred" and a "retrogression by humanity towards the dark ages of medieval obscurantism". The Jews become the innocent victims of anti-Semite barbarity and the martyrs of humanity.

II

ETERNAL ANTAGONISM

THE irreducible antagonism with which Judaism has opposed Christianity for 2,000 years is the key and mainspring of modern subversion—a position which, as we have attempted to show by quotations from learned and respected Jewish doctors and scholars, far from being preposterous, as it may at first appear, is quite understandable when one grasps that it flows naturally from the Judaic mind and spirit. For, as Darmesteter tells us, "the Jew championed reason against the mythical world of the spirit . . . during the intellectual night of the Middle Ages . . . and he understood as nobody else did how to find the vulnerable points in its doctrine. . . . He was the doctor of unbelief." (Quoted by A. Spire in *Quelques Juifs*, p. 233)

The advent of Christ was a national catastrophe for the Jewish people, especially for its leaders. Until then they, and they alone, had been the Sons of the Covenant; they had been its sole high-priests and beneficiaries.

The powerful empires which surrounded them either ignored or treated with scorn the obscure, rather sparsely populated nation of Israel.

In his *Genèse de L'Antisémitisme*, Jules Isaac describes what the Greeks and Romans thought about Israel.

After a time :

"The Greek world became more heedful of the Israelite nation, which it had hitherto regarded as insignificant . . . a singular, incomprehensible people, lacking everything which, in the eyes of the Greeks, gave human life meaning, light and beauty; lacking any visible civilisation or works of art; fanatically pious, but in an obscure faith whose abstract gods could not be formed by the sculptor's chisel and worshipped as images. And yet this nonentity of a people laid claim to everything: it stood up to radiant Hellas; more than that, it dared to preach to the latter, to set itself up as the master of prayer and the Chosen of the Divinity. What astounding incongruity and exasperating folly. The anti-Judaism